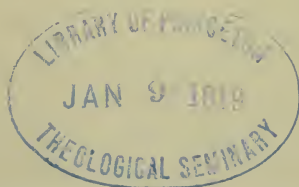


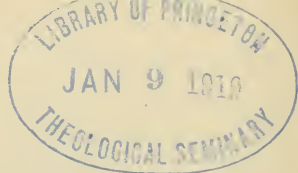
Patriotism
and the
Christian Life

By
Wilfrid A. Rowell



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Patriotism and the Christian
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BY
WILFRID A. ROWELL



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FOREWORD

In a day of war and the break-up of old systems and conventions, the Christian view of life is subjected to new tests of strength and validity. Every sincere person wishes to know the truth and to abide by it. Every one must, as far as possible, think through for himself the great problems of life and faith. Our young men in the army at home and abroad are finding a new stimulus to life, a new personal development through their devotion and consecration to the service of their country and through that service, to the world. There is a source of new personal growth for the young men and women at home in seeking to think out the insistent spiritual problems of this new day.

It is the purpose of these pages to suggest lines of approach to some of the more important spiritual problems as related to the war, to patriotism, and to Christian duty. The hope is that the thoughts suggested here may lead to further study and to an effort on the part of each reader to analyze and express his own convictions.

These subjects may be used as a basis for study and

FOREWORD

conference in discussion groups. For that purpose a few topics and questions have been placed at the close of each chapter.

June 1, 1918.

Beloit, Wisconsin.

PATRIOTISM

PATRIOTISM AND THE CHRISTIAN LIFE

I

THE PLACE OF PATRIOTISM IN RELIGION

The great national movements rising out of the world conflict have compelled fresh thought on the subject of patriotism. In every country the main appeal by the men in authority to the people for support in the war has been a patriotic appeal. What is patriotism? It is not enough to say that it is love of country. There must be some deeper analysis in order to understand both the place and the power of patriotism. Patriotism is almost too complex a problem to be fully analyzed. It involves expert and scientific knowledge of history, biology, psychology, geography, ethnology and politics!

The ultimate basis of patriotism is a subject for much controversy. The intense interest in the sub-

ject and the fresh discussion of it assist in clearing our minds. Some declare that the chief element in patriotism is geographical. Men have an instinctive love for the particular land in which they were born and reared. Any normal person will love any place, high or low, cold or hot, island or mainland, where he may happen to be born. Others declare that the element at the heart of patriotism is racial. It is not the place that is important but the blood, the inheritance, the social bond. Man's love for a place is not so much for the place itself but for his social life as centered there. He would ultimately love any place where his social traditions and habits had their roots and daily expression.

Still others say that patriotism is mainly an intellectual misconception, that it is a narrow and foolish idea, handed down from generation to generation from the childhood of the race. A modern, civilized, educated person, they declare, should be above a conception of life so limited as to hold any particular feeling for any particular place; a truly broad-minded person does not belong to any particular country, but is a "citizen of the world." Such men repudiate every tie of patriotism as men commonly understand it and declare themselves to be "internationalists."

Jesus has very little to say directly on the sub-

ject of patriotism. But we cannot look at Jesus apart from the geographical and racial backgrounds of his life. We do know that the Jews were intensely patriotic. They had been trained through many generations to exalt the idea of nationalism. They passionately loved the land of their history and their birth. The greatest burden of the Jews in Jesus' day was the fact that they were a subject people. Their greatest hope was for the expulsion of the Romans from their beloved country and the establishment of a new Jewish kingdom. Their Messianic faith lay in this longing.

Can we believe that Jesus had no share with his people in these affections, ideals and hopes? It is clear that He shared in the essential feeling of his people, while his ideas of the methods for the realizations of those hopes were radically different. Jesus never opposed or criticized the Roman government. His enemies attempted often to involve Him in trouble with the government. But He skillfully avoided every effort to entangle Him in political questions. At the same time He clearly recognized the place and necessity of civil government. He said: Render unto Cæsar the things that are Cæsar's and unto God the things that are God's. He believed in paying his taxes for the support of the state. Some think that Jesus was too broad-mind-

ed to be patriotic, others that He was too much interested in man's timeless and universal relationships to give attention to problems of geography, race or government. Others think that He looked for the speedy overthrow of all political groups in the imminent ending of the world.

Jesus shared in the patriotic passion of his people but He went far beyond them in his patriotic idealism. One of the historic patriotic ideals of the Jews was that Jehovah, through their race, would bring spiritual blessing to the whole world. The promise to Abraham, the recognized father of the race, was: In thee shall all the families of the earth be blessed (Gen. 12:3). Jesus, by his life and actions, if not by specific teaching, gave expression to the finest qualities in Jewish patriotism. Furthermore He implied reason for the highest patriotism. Jesus clearly had a conviction that God had raised up and guided the Hebrew people for a great purpose. God had nourished and trained them in a particular place for a particular purpose. Therefore every Jew should love his country and his race because of their unique contribution to the world.

The Jews of Jesus' day conceived of the realization of that patriotic ideal in far different ways than did Jesus. He took their old conception and infused it with a higher spiritual meaning. They expected to bless the world by ruling it; He expected

to bless the world by serving it, dying for it, redeeming it. Their methods failed. His succeeded. His work was a patriotic expression of the finest spiritual ideals of the Jewish people. The ministry of Jesus was a Jewish ministry, back of which lay not only the purpose of a loving God but also the racial characteristics of a Hebrew ancestry and the moulding influence of a love for "the rocks and rills, the woods and templed hills" of Palestine.

All too little is known of the causes and origin of different races, peoples and nations. But it is clear that because of different racial history and temperament, each nation and people has some distinctive contribution to make to the development and perfection of life. It is the Christian belief that God has a work for every person to do. Shall we not believe that God has a work for each race and nation as well? Men are coming to believe in the duty, destiny and moral responsibility of nations. Jesus Himself implied this when He said: The kingdom of God shall be given to a *nation* bringing forth the fruits thereof (Matt. 21:43). Why should the final command to his disciples be, Go ye and teach all nations, if his sole interest was in the individual?

The student of history is familiar enough with the contributions of certain peoples to the welfare of the race: the Romans with their gift of law,

Greek,
Roman
and Jew

the Greeks, culture; the Jews, religion. At the same time few people realize to how large an extent the religious contribution of the Jews was modified by the religious ideas of both the Greeks and the Romans. There are some elements in our modern Christianity that are more Greek and Roman than Jewish in character. Both Greeks and Romans have made contributions to religion through the Christian faith. National and racial characteristics to-day are fairly clear. The modern nations likewise are making a contribution to the spiritual life of the world. No one knows yet what the contribution of the Chinese and Japanese people is to be to civilization or to religion, but missionaries who have spent their lives among these people assure us that the rising Christian Church in these lands will some day give a new impetus and power to the Christian faith. St. John, in his vision of the new Jerusalem, describes a place, not in which all men become alike and act alike, but a place to which each nation brings its own peculiar honor and glory,—that is, its peculiar national contribution to the spiritual welfare of mankind (Rev. 21:26).

The great question now before us is: Has the United States of America a distinctive contribution to make to the welfare of the world?

The United States Has this nation a spiritual mission? If so, what is it and how may it be performed? Cer-

tain clear indications are revealed in our history. It surely means something that the seeds of the Protestant Reformation took root and came to full flower in America. If Germany had conserved the results of the Reformation, so boldly conceived and courageously stated, there would have been no such conflict as that of to-day coming out of Germany. The first fruits of the Reformation in England were transplanted to New England, there to start a new state in which political and religious freedom should be a reality. In America both civil and religious life received direction for all time to come from the Pilgrim Fathers. It surely is of significance that the struggle for equal rights for the black man was fought out on our soil. Emerson wrote at the time of the Civil War, "America is another name for opportunity. Our whole history appears like a last effort of Divine Providence in behalf of the human race." A study of our characteristic Americans and their writings—of men like Washington, Franklin, Penn, Emerson, Lowell and Lincoln—reveal something that may be called the American characteristic. *It is a sense of obligation to put moral and spiritual ideals into action.* Professor John Dewey said in an address on Washington's Birthday of this year, "We need to recover something of the militant faith of our forefathers, that America is a great idea, and add to it an ar-

dent faith in our capacity to lead the world to see what this idea means as a model for its own future well-being."

Patriotism in an American is a love of his country because of many un-analyzable elements of history, family feeling and home surroundings. Foolish, indeed, is the man who thinks the affections of men can be analyzed! But there is a great sane rational basis underneath it all. A man's patriotism also consists in a great conviction that America has been called by God to lead this world into a new understanding of liberty and to help the world to establish it as a reality among all men.

There are all sorts of patriotism to-day, as there are all kinds of men and nations. The patriotism of some is like the patriotism of most Jews of Jesus' day. This is the patriotism that loves and serves its country because of the ambitions for world rulership. This is a patriotism that sees national glory in terms of domination and sees other people only as subject races. We believe that the essence of American patriotism is the same as the patriotism of Jesus—a patriotism that sees the glory of America in her service to the world, that sees other peoples raised through her example and sacrifice to the equality and privilege of freemen.

This high conception of patriotism does not mean that every American has it or that as a na-

tion these ideals are fully realized. No one who is familiar with American life can be blind to the weakness and the sins of our people as individuals and as a nation. The vices of luxurious living weaken some, racial prejudices divide others; misunderstandings between capital and labor menace our industrial system, politicians deceive, and profiteers cheat. Even yet too many citizens are unresponsive to their public responsibilities. The love of comfort and pleasure blinds some men and women to the serious consideration of life.

Nevertheless, we believe that the impelling spirit at the heart of the nation is sound and clear. We are making great experiments and learning as we go along. A dominant motive to make the best we know triumphant is in the nation and the world. There is an active effort in some quarters to-day to make much of the weakness and sins of America. There are those who feel that as the nation participates in a great world crusade she must be kept humble by thinking of her sins. This alone is bad patriotism and bad psychology. No man or nation was ever aroused to action merely by meditating on his own weakness. To see a great wrong that needs to be righted, to behold the suffering of others calling for redress, should be visions summoning the nation to the greatest efforts. These efforts will aid in removing the evil in life more

than discussions about the evil itself. These are not the days in which to discuss our national sins; but rather with a prayer for strength upon our lips to go forth to do our duty. Only by so doing, shall we purify our own lives or realize the national destiny which God has placed before us.

**Religion
and
Patriotism** The determining and dominating element of American patriotism has been inspired by the religious spirit. The loyal American sings, "Our Fathers' God, to Thee, author of liberty, to Thee, we sing."

Among our most influential men there has been a sense of loyalty to God which has inspired a loyalty to their fellow-men and a passion to infuse a spiritual ideal into social and political organization. The great leaders of American civil life and movement have been profoundly religious men. The people of the nation will not accept the leadership of men otherwise minded. President Lincoln declared that his chief concern was not to know if God were on his side, but rather if he were on God's side. There are, doubtless, many men, not religious, who are deeply patriotic, but they are not the men who lead the nation.

The desire to serve and a willingness to sacrifice are the outstanding characteristics of American patriotism to-day. The country entered the world war with no selfish aims. There has never been

an expression of patriotism like it in the history of the world. The desire of the Christian men and women who love their country is to make our nation contribute her best to the world in this conflict against selfish aggression and lust for conquest. They wish America, through devotion to her great task, to bring her honor and glory into the great world brotherhood,—the city of the new Jerusalem.

Emerson expressed our patriotic idealism when he wrote, "The end of all political struggle is to establish morality as the basis of all legislation. It is not free institutions, it is not a republic, it is not a democracy that is the end—no, but only the means. Morality is the object of government. We want a state of things in which crime shall not pay. This is the consolation on which we rest in the darkness of the future and the afflictions of to-day,—that the government of the world is moral and does forever destroy what is not."

For Study and Discussion

What are the chief elements in patriotism? What is the strength or weakness of men who deny having a feeling of loyalty for any one country and declare themselves to be internationalists or citizens of the world? How did Jesus' conception of the

brotherhood of man differ from this kind of internationalism? How far does the patriotism of the average person express his religious conviction? How, and to what extent, can political machinery be made the means of accomplishing a religious purpose? What part ought the individual citizen to take in helping America to contribute her best to the world? What bearing have the missionary movements of the Church upon this question?

CONFLICT

II

GROWING BY CONFLICT

Men live on this earth in a realm of mystery. Just when or how the earth came to be what it is, nobody knows. A careful study of the **Growing Force of Life** problem reveals the fact that the earth has been passing through many stages of heating and cooling, from a state of gas to solid matter. The one ever constant note in its history has been that of change. These processes are still going on to-day. The forces of heat and gravitation, wind and water, all act so as to make the earth different to-day from what it was yesterday.

How life came upon the earth is likewise a mystery. The scientist loves to puzzle over this fascinating problem, and the philosopher to meditate upon it. But the wonderful thing about life is its power of growth. A study of life, covering history as far as man has any knowledge, reveals the fact that life develops from lower to higher forms. The highest form of life is that of the human being.

Of the growth and development of the physical

universe the writers of the Bible have little to say. This is largely because they were more interested in the life of man. Many writers of the Bible look upon the world as an expression of the life of God. "The heavens declare the glory of God and the firmament showeth his handiwork" (Ps. 19:1). The Apostle Paul seemed to sense the action of the mighty forces which helped to mould the universe into shape. "The whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). In this last analysis the religious teachers bring us to the right solution of the problems of life. They believe that the origin of man's life lies in God and that his growth and final destiny likewise are guided by the same almighty, foreseeing power.

One of the most striking elements in the teachings of Jesus is his emphasis on life. He manifested little interest in inert matter. He
 Jesus' Interest in Growth had a great interest in anything that grew. He revealed a love for little children, trees, flowers. He spoke often of seeds, which have the power of a growing life within them. He used them as a figure of a silently yet powerfully growing, developing force.

Jesus used in his teaching stories that had to do more with the fact and the meaning of growing life than with any other one element of human experience. The Kingdom of God was like the sower who

went forth to sow (Mark 4:1-20); like the mustard seed (Matt. 13:31); the mystery of the Kingdom of God was like a man who sows his seed and allows the silent forces of nature to bring it to fruition, while the sower goes his way unconcerned about processes, but assured of the results (Mark 4:26-29). The presence of good and evil in this world and their relation to each other was like the wheat and the tares growing together (Matt. 13:14-30). The symbol of his own crucified and risen life was seen in the seed which in its transformation dies to nourish the new spark of life (John 12:24). Faith was in essence a growing force. It was like a grain of mustard seed (Matt. 17:20). The results of a man's life were like the fruit of a tree (Matt. 7:17, 18; 12:33). The most intimate spiritual relationship between Jesus and his disciples was like that of the vine and the branches (John 15:1-6).

Jesus used these living things to illustrate something that was more important than growth in the physical world. It was the reality of growth and development in the realm of man's moral and spiritual nature. By these figures and illustrations Jesus tried to teach each man how to grow a soul and how to help the soul in the process of growth. He sought to help men to understand that human society was something that had life and that had

possibilities of growing into the Kingdom of God. Jesus came to show men how to nourish and cultivate the normal, natural development of their inner spiritual lives. He pictured the glorious condition into which a man might grow. It is interesting to note that the word translated as "perfect" in the passage, Ye therefore shall be perfect as your heavenly Father is perfect, means literally "full grown," not perfect in our usual sense of flawlessness or absolute perfection.

Among the elements in moral and spiritual growth there are four which we may well consider at this point. The first is heredity. The **Moral and Spiritual Growth** physical background, with accompanying mental traits, has a marked influence in the development of the moral nature. Just how physical and mental traits are passed on from parent to child is still a mystery to the scientist; but the fact of such transmission is undeniable and this fact is of supreme significance in dealing with a growing child. The mysterious problem as to how far the personal achievements of a parent may be handed on to a child is still much discussed among scientists to-day. There seems to be no doubt that a long family history characterized by pure blood, keen mental ability, steady nerves and righteous purpose is a powerful dynamic for the dominance of those characteristics in the individ-

ual. Because of the recognized influence of this principle in life to-day, there are some who use it as an excuse for their own personal failures. It is easy to blame one's father or grandfather or great grandfather for undesirable personal traits. The same moral responsibility, however, rests on each person to become "perfect" no matter what his ancestry may have been. If the family history has not been of a helpful nature there is inevitably a harder struggle for the individual to overcome the inherited tendencies. The resultant victory is all the more glorious. All persons ought to see to it that as far as they are able they will hand down to their children only the finest inheritances.

The second factor in moral and spiritual growth is environment, or the atmosphere and circumstances in which a life grows. There has been endless discussion as to the relative importance of heredity and environment in the development of life. To-day many of our leading psychologists lean toward environment as of greater influence. It is clear that the influence of clean and wholesome home life, the personal influence of cultivated, refined and spiritually-minded parents, are of incalculable value in guiding a child into the most normal development. No one can deny the power for good or bad influences in companions, teachers and friends. A recent study in England into the causes

of the alarming increase in juvenile delinquency since the beginning of the war revealed as among the chief sources the absence of fathers and older brothers in the war, and of mothers working in munition factories, together with shorter school hours, resulting in more time for boys and girls to be on the street. These are all sources of a weakening in the environmental influences. The realization of the place of environment in growth is both a warning and a challenge. It is a warning to avoid all influence which hinders the richest growth of the whole personality. It is a challenge to seek to give to all, and especially to the children and youth of our country, an opportunity to grow in the most stimulating and helpful atmosphere. The social service and social settlement and public welfare movements of the present day are most helpful efforts to this end.

The third element in growth is education. This is in essence a factor in environment, but it is of such importance as to demand consideration by itself. Education is needed to train the mind to know and understand the world in which life is growing and to train the hand to act with the highest skill. The most important product of education is not, however, the knowledge of facts or technical skill, but the attainment of good judgment, the ability to make the right choices in life. This is what is sig-

nified by the definition of Wisdom in Proverbs 9:10: The fear of the Lord is the beginning of Wisdom. The time finally comes when both heredity and environment play diminishing parts in the growth of the personality. The continued growth depends more and more upon the choices of the individual and his ability to put his choice into action. The right sort of education, which develops and trains all the faculties of life, will produce that power of independent judgment and of action which will keep the mind and spirit growing normally to the end of life. The emphasis in all education to-day in high schools, colleges and universities is too exclusively on the acquisition of facts and the attainment of technical skill. There is need of a new interest in training in judgment and skill in making right moral choices.

Another element in growth is struggle,—pressing on toward a desired goal and resisting all that hinders advance. Good heredity, good environment, and good education all together are not sufficient to produce the finest results in character. Some of the qualities of the highest personal worth come only as a result of struggle. We all have opportunities to try our wills on the problems of hardship and of human suffering. The very resistance of evil in the world gives vigor to the soul. Neither should one fail to see that in order to attain a

certain goal, he must press on, struggle, pay the price, "the last full measure of devotion." Out of the present war with all its terrible evils, good things can come and will come because of the resistance against evil and the struggle for justice, brotherhood and permanent peace.

There had arisen a feeling in recent years that with modern civilization the world had nearly if not quite reached its capacity of growth. The marvellous scientific discoveries, the knowledge and use of steam and electricity, rapid travel and luxurious living brought men into a feeling of satisfaction with themselves and with the world. The outbreak of the world war has revealed the truth that all the wonders of science, the comforts of life and the widest opportunities of education and culture do not necessarily contribute to the moral and spiritual growth of human nature. Scientific discoveries and marvellous mechanical inventions may be used for evil purposes as well as for good ones. Men of to-day have been shocked to see to how large a degree human passions, instincts and desires have remained unchanged through thousands of years. The heart of man is still in a crude state; the soul of man has not yet developed into the flower of perfection. Instead of being on the last stage of the journey to the goal of the Kingdom of God, mankind is rather

**The World
in the
Making**

just beginning to realize the marvellous heights and distances which reach far ahead. Out of the awful struggle going on to-day between the forces of righteousness and organized selfishness, lust and hate, there will come new moral and spiritual growth. May the progress achieved be worthy the cost!

The writers of the New Testament fully recognized the slowly developing moral and spiritual nature of man. Paul especially made much of this fact. He wrote: Now we see in a mirror darkly. Now we know in part, but then shall we know fully (I Cor. 13). Speaking the truth in love (ye) may grow up in all things unto Him who is the head, even Christ (Eph. 4:15). Peter writes: That ye may grow unto salvation (I Peter 2:2). Grow in grace and knowledge (II Peter 3:18). These teachers recognized the weakness of human nature, but they also sensed its glorious possibilities. It is to these facts that they seek to bring the help of an ever present and loving God. Sin and evil are awful realities which are not fully explained. They are conditions with which man must contend. These spiritual leaders declare how man may overcome sin and evil and so insure the growth of his soul. No man can win the victory alone. He needs the help of One who knows men better than they know themselves and at the same

Sources of
Victory

time understands God's plans for a perfected and redeemed humanity.

There is no need of anxiety over the presence of evil in the world when we know that Jesus Christ helps us to overcome it. The significance of each victory lies not only in the victory itself but also in the added vigor of life gained from the conflict. One victory only leads to another conflict. On the battlefield of life we may win some battles and lose others, but in the end we shall win the campaign if we follow the Great Commander. In all our contests we shall discover that we have been growing into the fulness of the stature of Christ.

The realization of a changing earth, of a growing humanity, of a developing society, of onward-struggling souls, is a challenge to seize upon the divine sources of power available to make mankind what it ought to be. The world and all that is therein is still in the process of making and God is still the maker of it. He is working through agencies called natural and through mankind to make in the end a redeemed humanity, the Kingdom of God.

For Study and Discussion

What, in the main, differentiates the living organism from inert matter; the higher forms of life

from the lower? What moral and spiritual value is there in the fact that Jesus grew? Why was He so interested in growing things?

What is the relation of physical to spiritual life? What results when growth ceases in a person's moral and spiritual life? How can this be prevented? If heredity, environment, education and struggle each play their part does the obligation still rest upon each of us to be full-grown? Why?

Do you think Shakespeare's words are true: "There is some soul of goodness in things evil"? What relation has the struggle against evil to this soul of goodness? Outline some specific elements of moral and spiritual growth coming to the world from the present conflict. Are they coming from the war or from men's struggle against the evil which caused the war? Illustrate.

What do you consider were the chief factors in the spiritual greatness of Isaiah, Paul, St. Francis, Martin Luther? Why is it that these men were more conscious of and sensitive to sin than their contemporaries? What made Jesus most sensitive to the existence of sin in the world? What is the unique place of Christianity in relation to the problem of sin? What is the significance for the coming of the Kingdom of God of this hope of victory in your struggle against evil?

THE CHURCH



III

THE CHURCH IN THE WORLD CRISIS

Jesus chose a company of disciples to carry on his work. He lived on such intimate terms with these men that they became inspired with his spirit, his hopes, his vision for the world. Jesus desired relationship so intimate that in actual living He and his disciples should be inseparable. He illustrated that relationship by the parable of the vine and the branches. He said: I am the vine, ye are the branches. He that abideth in me and I in him, the same beareth much fruit; . . . for apart from me ye can do nothing (John 15:1-5). Jesus did not start a new organization. He knew that the world needed not new systems or new machinery, but new life. In gathering together the disciples Jesus did not start a new, carefully organized religious sect. He gathered them "that they might be with Him." By this intimate fellowship He sought to make them a part of Himself. This purpose was

the soul at the center of the organization of the church.

The organization grew up simply and naturally around the inspiring leadership and the sense of the personal spiritual presence of the risen Lord. Organization came because there was work to be done. The work could not be done wisely and effectively without some system. Deacons, bishops, creeds arose because through these agencies the spirit of the Master was more successfully spread abroad through the world. The disciples soon discovered that there was power in living, working and praying *together*. The power, however, was not in the *wheels* that made up the organization, but in the *spirit* at the center of it. The power lay in the conviction that the disciples were co-workers with their risen Lord. In other words, to the men of the early Apostolic Church, their fellowship and communion was not an organization but an organism. It was not a system of officers and committees driven by an outside force; it was a living thing of which the animating principle was Jesus the Christ. Mark closed his gospel with the dynamic of the church when he wrote: They (the disciples) went forth and preached everywhere, the *Lord working with them*, and confirming the word by the signs that followed (Mark 16:20).

The Church was not very old before it came

to be known as "the body of Christ," and by this name it has been called ever since. It is the truest definition for the Christian Church for any age. Paul wrote (I Cor. 14:27): Ye are the body of Christ. Donald Hankey begins the opening chapter of his volume on "The Church and the War" with the sentence, "The object of these papers is to try to help find out how we can make the Church a better, more efficient, a more vital, a more healthy body for our Lord Jesus Christ."

There have been times in the history of the church when it became, to the outward view of men almost, if not completely, an organization. The machinery was more apparent than the spirit which was supposed to animate it. Nevertheless the soul of the church has always been active in spite of appearances to the contrary. The church has grown in power and influence through nineteen centuries. It has been assailed by hostile forces of evil without, by heretics and unsympathetic friends within. There are many people to-day who are especially interested in pointing out the weaknesses of the Christian Church. That the church has many defects no one will deny. As long as the church is made up of short-sighted, sinful, stumbling men and women, it will reveal many short-comings. On the other hand, as long as the church is "the body of Christ" it will have the spiritual insight and moral

power to triumph over its faults and mistakes. In all the history of the world, there has been no force so successful as the Christian Church for keeping alive and growing the spirit of vital religion in the souls of men.

The world war has brought upon the church as upon all other social organizations the realization of new responsibilities. It has compelled a new self-examination by the church. The soldiers in the training camps and in the trenches are discussing the church problem anew. Historic beliefs are under a new fire of investigation. Time-honored methods of work are subjected to severe criticism. Some chaplains in the British Army are asking for the elimination of the Prayer Book from the services of the Church of England; others are demanding its revision. There is also a request for a recognition of what Donald Hankey in "A Student in Arms" called "the religion of the inarticulate."

The basis for faith in immortality is receiving a fresh analysis. The final sacrifice for righteousness has been made by many a brave young soldier who never made a formal public confession of religious faith. "Greater love hath no man than this, that a man lay down his life for his friend." These are a few of the new problems that the conditions of our day are bringing before the church

for a solution. The parents and friends of these young men are asking, "Have not these men by their sacrifice earned a place in the heavenly Kingdom?"

There are pressing practical tasks before the Christian Church to-day. One is the task of bringing the scattered and divided forces of **Unity** the church into some unity of effort **Again** against evil and for the aggressive promotion of righteousness. For fifteen hundred years there was one Christian Church. The Protestant Reformation introduced many new movements. It inspired a new spirit of religion; it gave new freedom to the mind; it gave a new sense of the true nature and purpose of the church. But with the spirit of religious freedom there came also weakening and destructive divisions. The divisive impulse has ever since been strong, the unifying force has been weak. The result is the division of the church into one hundred and eighty-six different forms of organizations! In many cities and towns the division in the church hinders all statesmanlike handling of the religious problems. The forces of evil are often victorious because the forces of righteousness will not work together.

The Protestant Church, as a whole, needs some of the statesmanlike vision and plan of the Roman Catholic Church. A cardinal when asked about the

work of the college of cardinals in Rome, said, "We are gathered here about the pope as a board of directors meets with the president of a great business organization, and *we plan for the extension of the Catholic Church over the whole world for all time to come.*" That is church statesmanship! In these days when the forces of evil are making their attacks against righteousness and justice with an unprecedented unity of effort, there comes to the churches a new call to forget all minor differences in creed, organization and systems of worship, and to begin to work together for the one great end of bringing the Kingdom of God upon the earth.

It is not to be expected that all people will agree on minor methods of church organization or on details of worship. Denominational differences are, to a certain degree, based on temperamental differences. The person who finds the most helpful aid to worship through the external ministrations and symbols of candles, music, beautiful robes and incense, will get little inspiration from the colorless, often speechless worship of the Society of Friends. The man who feels the need of an address or sermon as a means of quickening the mind and conscience, will never be satisfied by a liturgy alone. But it is also true that men can worship in the way that best ministers to their particular religious needs, and, at the same time, cooperate fully in the

great tasks of the church, namely, opposing evil and promoting righteousness.

One of the potent effects of the war on the church is that the various denominations will be forced into a new cooperation. Men of all denominations and of no denomination have been working, struggling, dying together in the trenches and they will not be gently tolerant of any faith or creed that claims exclusive grace or saving power.

The church in the present crisis has a new call to promote a new spirit of democracy. Democracy is, **World** first of all, not a problem of govern-
Democracy ment but of the church. Democracy grew out of Christianity. Jesus Himself was the first to lay down the principles that have produced the free spirit of to-day, not only in religion but in government. Democracy is the greatest word in the world to-day. The entrance of America into the war was to promote democracy. But the world does not yet adequately understand the meaning of the word.

The church has the grave responsibility of establishing at home and abroad the true democracy. There must first be a democracy that is safe for the world. Only the spirit of Christ can assure this. Some of the most baneful selfishness the world has ever seen is parading to-day under the name of democracy! Certain groups are now proclaiming

a democracy which would not be safe for the world because each group seeks its own welfare at the expense of the welfare of other social groups. Only the Christian spirit which assures self-government, dictated by a motive of unselfish service, can ever promote a safe kind of democracy. Any other kind will be a menace to the world. It must be clear, then, that the work of the church precedes and accompanies the labors of statesmen, diplomats, soldiers or sailors.

The Christian people in the church must hear the call for a new loyalty to Christ and the church. There is great need for a new realization of the **Intensified Loyalty** sources of true spiritual insight, noble personal character and national idealism. These inspirations come ultimately from a personal relation to Christ. The church seeks to cultivate this relationship in men. From these high standards many people are drifting away through a lack, not of essential faith, but of true, individual loyalty. There is an alarming drift away from the sense of duty of going to church to worship God. Church attendance is, with many people, a matter of whether or not they like the minister and his preaching. Some go to church if they "feel like it"; otherwise they stay at home. The automobile and Sunday newspaper are more attractive to many people than the church service. People sometimes

claim that there is more spiritual power to be found in worshipping God under the trees alone than in a church with other people. The history of religious inspiration points in another direction. The prophet Isaiah received his marvellous vision as he was worshipping in the temple (Isaiah 6:1-13). Jesus used to go apart to pray alone, but He seems to have had a regular habit of going to the synagogue to worship on the Sabbath (Luke 4:16). Peter and John, veritable dynamos of spiritual power in the early church, habitually went to the temple to worship and to pray (Acts 3:1). Other people allow their loyalty to cool because they feel that to be religiously minded and to do good in one's own way is sufficient.

But the modern way of doing things is by organized, co-operative effort. A single Christian in the world's conflict with sin is of no more use than is a single American soldier trying to win the European war! There is great danger in being satisfied with a general attitude of good will to mankind in general, at the same neglecting any specific acts of brotherliness. A person ought to be fully loyal to some one church, to worship with its members, work through its organizations, pray for its prosperity and peace.

Almost all good things in our civilized life to-day are directly or indirectly the product of the influ-

ence of the Christian church. The church is the inspiration behind a multitude of helpful agencies. Without the church these other organizations would not last a week. The mighty work of the Young Men's and Young Women's Christian Associations in the various forms of war service is essentially the work of the church. When Gypsy Smith, the noted evangelist, came to this country, after spending four years in working with the British soldiers, he said, "The Young Men's Christian Association is the communication trench between the church and the army." The Red Cross is a healing streak of red on the arm of the White Cross.

There is special danger, during the days when people are so busy knitting, making bandages and raising money, that the sources of inspiration will be neglected. We shall fall into the habit of thinking that system, organization, series of "drives" will accomplish anything. Because of the extra stress and strain of life, men need more than ever before to take time for prayer, worship, study of God's word, and quiet meditation. It will avail us little as men and women with immortal souls to win a great war for political liberty and find ourselves at the end enslaved by a system of political or social machinery. It was written of One who was the Captain of our salvation and the world's greatest minister of social service that He found

it necessary, in the busiest days of his life, to spend whole nights in prayer. Can his followers expect to win great victories by a process any less exacting?

It is well to remember, while armies are fighting for a world peace and for a world safe for democracy, that the Christian church is the greatest peace-making force in the world. The peace propaganda of the church is going steadily on in time of war. While our soldiers fight for peace in Belgium and Flanders, the soldiers of the Cross are working for peace in the homes of the people of India, China, and the islands of the sea. The greatest forces for peace are not armies or navies or high explosives. The most powerful agency is not any particular form of government. The greatest force for peace is the everlasting self-giving love of God as revealed in Jesus Christ. That is why the angels could sing "Peace on earth, good will to men" when men were to go on fighting one another for twenty long centuries. The time element is not of any great significance in the presence of the eternal and timeless. That is why we still believe absolutely in the ultimate triumph of peace and the universal reign of good will even in the presence of the worst carnage in the history of the world.

The
Permanent
Power
of the
Church

Rocks may be blasted away by dynamite, but the crushing of rocks on the grandest scale is wrought by the quiet forces of water, wind and frost. In like manner some of the evils of the world may have to be dealt with at times by cannon and battle-ships; but these agencies are temporary and only partially effective as compared with the ever active, eternal, quiet, unseen force of the love of God growing in the hearts of men. Some evils must be blown up with dynamite; but most of the evils of the world will be conquered by an active good will in the hearts of man, implanted by the example and ministry of Jesus Christ.

It is well to remember that the great word in the early church was "power." It is the same word from which our word "dynamite" comes. To the men of the early church faith in Christ was a *power* which revolutionized the inner life, caused cataclysmic convulsions in the social order and lifted empires off their foundations. This same earnest, quiet power of Christ through the church, which is his body, is doing its marvellous work every day over the whole world. The leading, energizing, inspiring agency for the gaining of victory over evil and the maintenance of lasting peace on earth through good will to men is worthy of the best service and the loyal devotion of every man and woman.

For Study and Discussion

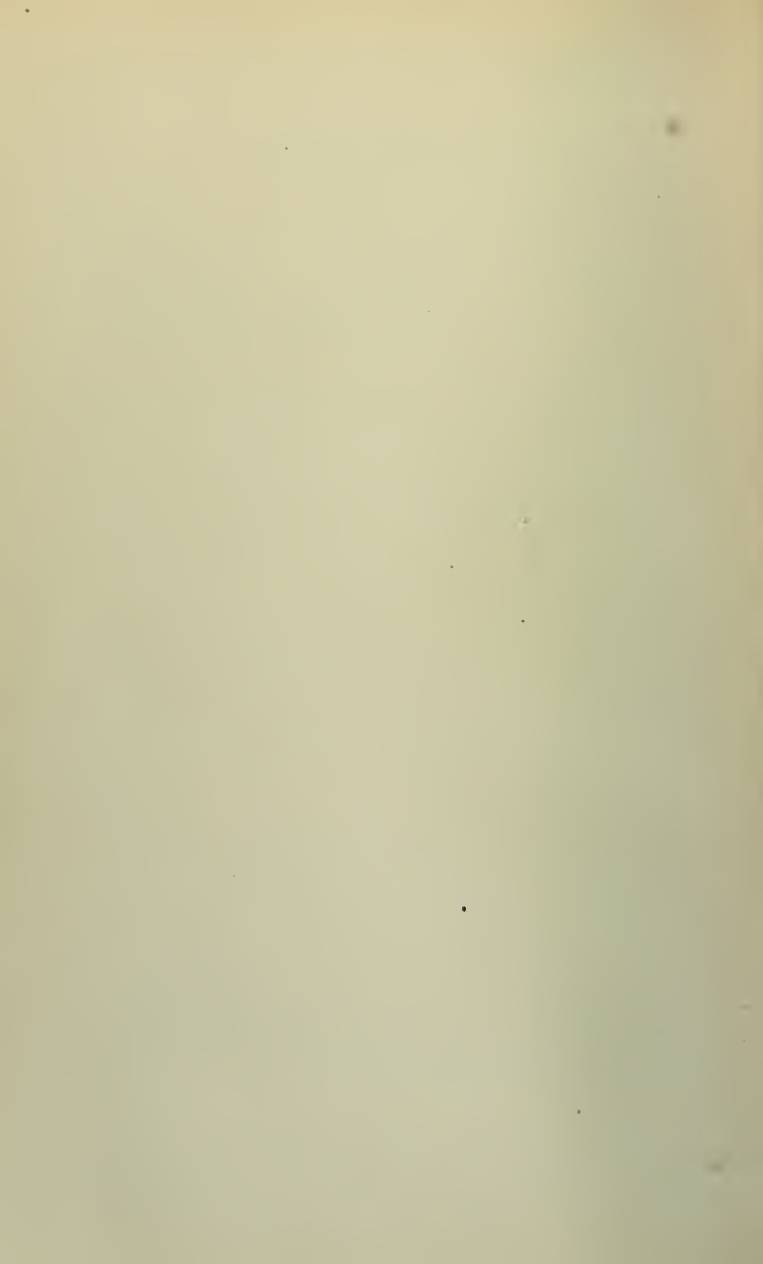
How far can religion be effectively organized? How far is religion an individual problem and how far a social one? Why did Jesus seek to perpetuate his gospel by a band of disciples rather than by a book? Is the church an organism or merely an organization? Why?

Do you know the historical reasons for the existence of the different denominations, as Presbyterian, Methodist, Episcopal, and others? How can the average layman be most useful in promoting church unity? Can we ever expect to have *one* church? Did Jesus expect it?

What influence will a world free from autocracy have upon religion and ecclesiastical authority? What place would an autocratic church have in a free world? What do you consider to be the relation of politics to religion? Why should a preacher discuss problems of democracy in the pulpit? What is the bearing of the labor movement on Christian democracy? What is the church's responsibility?

How far are social settlements, welfare work and relief organizations indebted to the church? Why is corporate worship a part of Christian democracy? What values are endangered by knitting in church during war time? What great tasks of the church challenge all our loyalty?

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SLACKERS

IV

THE PERIL OF THE SLACKER

The vigorous enforcement of the Selective Service Law for providing soldiers for the army has brought the slacker into striking prominence. After each draft there have appeared in the newspapers long lists of names of young men who have not answered the call. Both tragic and pathetic are the stories told by members of the draft boards and by examining physicians, of the deceptive arguments and the deceitful schemes by which some men seek to escape from the duty of serving their country and the world. Some, unable to escape the compulsion of going to the training camp, finish their revolt there by refusing to wear the uniform or to obey orders. While the slacker is for the moment a prominent figure, he is by no means a new one. The demands of the war have only served to bring out into a new light an old and ever present type of man. Young men become slackers in relation to the military sys-

**The
Slacker
Spirit**

tem because they have within them the slacker spirit.

There are few people of any place or age who do not stand in peril of the soul-destructive influence of the slacker spirit. The impulse to avoid hard and dangerous duty lurks in the breast of every one. Even brave and heroic men at times confess to the temptation to yield to fear and to the impulse to inaction in the presence of danger. So characteristic is this weakness in human character that the New Testament gives great attention to the method of dealing with it. Jesus handles the problem with characteristic understanding and sympathy. There are many incidental occasions when this spirit of the slacker is the subject of his interest. There are a few places where He makes the analysis of the slacker character with unusual clearness and force. The study of these incidents in the light of the interest of to-day brings timely aid in these days of great fear and suffering.

One of the perils arising from the slacker spirit is the deadening effect of not sharing with others in the great enterprises of life. Jesus brought this truth out in the incident of the rich young ruler. This young man was a slacker. He was drafted by the Captain of man's salvation to share with others in the conflict for a new human brotherhood. The appeal of

Sharing
with
Others

Jesus struck him at the point of his most vital interest, his material wealth. Jesus saw that the young man had riches of personality far greater in value which ought to be shared with a needy world. That service would make him richer still in the essential qualities of life. He could not have gone out to give his money without making new friendships, forming new associations, becoming stirred by new sympathies. He would not only have become a philanthropist, he would have become interested in the science of philanthropy. He would have found himself associating in a new relationship, not only with those who received because of their need, but also with those who give because it is the greatest pleasure.

The slacker in military service to-day who by any method or for any reason escapes army service, misses one of the most thrilling experiences of life, that of learning, working, suffering with other men. He misses the initiation into the great brotherhood of national service, which is greater than any fraternity. Few young men know much about their fellow-men. The very nature of modern social organization separates men into small groups. The average man's knowledge of men is usually limited to an acquaintance with the men and women of his own social class. Army experiences are making opportunities for wider contacts than young men have

ever before enjoyed. Young men from all social classes, from many nationalities, and from all walks of life, come and live and study and work together.

In this new and intimate relationship young men are given an opportunity to know their fellow-men, to feel the power of a great common effort for a common ideal, to sense for the first time the relation of the individual to the great human whole. The slacker misses all this. "The proper study of mankind is man," said Pope. So it is that the experiences in army life are to most men the most broadening opportunities for education. Even the young men who go out from college give testimony to the splendid training coming out of their service for the nation.

A young college graduate who entered the army after two years of teaching wrote to a friend, "We feel more strongly than ever our personal responsibility for a proper outcome of this great struggle. All of us know that this army life is a splendid education that will make us more valuable citizens when we get back to civilian life. I am going to be a stronger teacher for this experience. The army is the greatest school in the world, and I never had so strongly impressed upon me before the great lessons of precision and decision, of discipline, exactness (not approximation) and uniformity."

It is well to remember that what the call of patriotism has offered in the way of new opportunities of common fellowship and for the understanding of human nature, Jesus has offered to men for nearly two thousand years. Early in his own ministry He drafted a small company and trained them to be soldiers of the Cross. "Ye have not chosen me but I have chosen you," he said. The members of that company were recruited from men of a wide range of temperament and occupation. There were fishermen and a tax gatherer. The impulsive man studied in the same school with the man of a deep affectionate nature. Jesus put side by side the most conservative adherent to the Roman authority, Matthew the Publican, and the anarchist of that day, Simon the Zealot, a man who believed that war and revolution were the surest remedies of political trouble. There is no greater evidence of the power of Jesus than his ability to enable these two men to work together for a common ideal which was radically different from the ideas of either of them. Jesus Himself mingled with all classes of people and He trained his disciples to do the same.

In spite of all this teaching and example the modern Christian is still too much of a slacker. His own personal affairs, his own social class, his own selfish ambitions, dominate his outlook on the world and humanity. The stimulus of the war has com-

pelled a new self-analysis in many young men and women. Apart from this compulsion they should study their lives with the purpose to broaden their interests and sympathies. A fresh consideration of the program of Jesus for a young man's life will produce the most satisfactory results. Out of the war there comes to those who stay at home a new summons to forsake all traditional social views that limit in any way the broadest sympathies and the widest service. The way in which the people at home are working together in a united patriotic service does for them what service is doing for the men in the field. Rich and poor, educated and uneducated, all work together for the Red Cross, Liberty Loans and many other patriotic agencies. It is one of the purposes of God to teach men even through the tragedy of war the realization of the joy and power of working together.

The slacker is sure to miss the personal development that comes from engaging in a new enterprise.

**Unde-
veloped
Resources** The army levels up as well as down. It helps the soldier to understand human nature, and gives him broader sympathies for his fellow-men. It also helps the soldier to understand himself; it draws out undreamed-of sources of power and heroism. In the organization of army life, in the opportunities of hard and perilous service, the essential qualities of manhood and

character are tried as gold in the fire. In the furnace of war many characters are transformed; many of them find the incentive and resources of a new power in life.

Jesus had clearly in mind this peril that lay in the path of the slacker in life's broad fields of service. The incident is related of Jesus' draft of two men to enter, under his command, the service of the Kingdom of God. Both were slackers. One pleaded as an excuse the duty of winding up his family estate, the other of fulfilling the traditional formalities of his social set. "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead, but go thou and publish abroad the Kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are in my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God" (Luke 9:59-62). Jesus' thought is not only of the revelation of the unfitness of these men, but also of how consecration to the Kingdom of God would fit these men to do great things.

What did not these men miss? Here were men whose names might have ranked in the world's history with those of Peter and John. They remain

examples of the nameless slackers! These men missed the greatest source of personal development the world has ever known—association with Jesus Christ.

The marvellous thing in Jesus' relation to his disciples was the way in which that association with Him developed them. The fisherman becomes the evangelist, the extreme socialist becomes the missionary. From the day of Jesus' own bodily presence with men to this present time, the response to his call to discipleship has been the source of the most remarkable personal development the world has known. By this method, simple untutored citizens have become great preachers and missionaries; bad men have become saints; cowards have been turned into heroes, and multitudes "out of weakness have been made strong."

Personality and its development are themes of popular interest to-day. Many are the philosophies and systems advanced by many teachers for the cultivation of personality. The German philosopher Nietzsche and his disciples have advocated a system that appeals strongly to many ambitious young men and women. It is the method of the superman. Let every person exert his own individual selfish impulse and will. Let self-restraint of any sort be abandoned. The way to be great is to recognize no authority and to ride ruthlessly over

any person or thing that interferes with selfish ambitions.

Every thinking person is familiar with the results of such a philosophy in the world to-day. It has plunged the world into carnage and blood. In the presence of such a tragedy we turn again with fresh faith and hope to Jesus' method for the growth and development of human character, the method not of the superman, but of full allegiance to the principle of self-giving. "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted." (Matt. 23:11-12.)

The most common type of slacker is the one who performs small tasks in a small way. Jesus drew the picture of this sort of a slacker in his parable of the talents. This was the man who took one talent from the hand of his master and went and hid it in the earth. The peril into which this slacker fell may be shown by some striking contrasts in the different ways in which a task may be performed. A great task may be handled in a large way. This is the method in which the colossal problems of the war are being met. Money is raised to finance the war by billions of dollars, by nation-wide organizations reaching like a network into every nook and corner of

the entire country. The construction of ships, aeroplanes, and army encampments has been pushed without regard to expense in order to meet the mighty needs of an international crusade. Side by side with this there are revealed some examples of men who are doing great things in a small way—profiteering in the necessities of war supplies, striking workmen who think first of all, not of their country's or of the world's need, but of their own interests; citizens indulging in race riots, stirred by the passion of hatred, not by the fire of patriotism.

The majority of young people not in war service seem to themselves far away from the thrill and enthusiasm that come from an immediate share in war work. They feel as if they were in some eddy while the great rushing river of life sweeps onward. They seem to be spectators of some far-off drama which concerns their life vitally, but with which they can have little personal touch. In comparison with the great world movements and national organizations the daily work of the average person seems to be pitifully small. It is easy in such a situation for a man to belittle himself and his work. Because the work seems small there comes a great temptation to be a slacker, to do the small thing in a small way. That was what the man with one talent did. He took a small thing and did the least possible thing with it. The dis-

appointed master felt that the servant should have done better. That was the tragedy of it—there lies the peril for the slacker. It is just as easy to do better! It takes no more effort to put money into the bank than it does to put it into a hole in the ground.

The aim of Jesus was to teach men how to do small things in a large way. How did He do it?

In a Large Way He showed in the first place that the end and aim of all endeavor was character. The value and importance of any work lay not in its size but in what it yielded in character, discipline, training to the worker. Jesus gave man a sense of his eternal destiny and revealed how each act, no matter how small, was related to it. The way of true worth lay in doing the small thing in a large way, because the result was inseparably related to the great thing.

Jesus' own history is largely the story of one who did small things in a large way. He had an unshakable conviction that each word and deed, commonplace in itself, yet was related to the redemption of mankind. He was a peasant, trained as a carpenter. In the eyes of the world his followers were few and unimportant. His work was chiefly with the poor, the weak, the common people. His most important words were spoken to one or two people, or at best to the circle of twelve. Even his

sufferings and death were unnoticed by the historians of the Roman Empire, and the leading men of his own race regarded Him as an impostor! Yet with what mastery He met each occasion! He never slighted any one or made haste in performing any duty. Each thing was performed with a sense of its relation to eternity.

It is easy for the soldier to feel the relation of his life and service to the great movement of which he is a part, because of the great organization of the army. He is assigned his particular task; some superior officer is always at hand to inspect or to give directions. The soldier may be only a cog in the machinery of the army, but if he is not in his place the machine does not run smoothly. And more than that, the soldier is usually conscious of the great aims and purposes for which he has joined the colors. Nevertheless, a large part of the soldier's work is without interest or glory. In order to be a good soldier he too must consciously seek to do the small things in a large way. In a letter of a French soldier to his mother are the words, "I know not whither destiny leads me, but it is not, this I am sure of, towards the haughty and artificial regions of speculation, but rather in the way of all the *smaller duties of each day*. And into this work I must carry a spirit awake to every sensation."

To the person tempted to become a slacker in

the performance of the small apparently unimportant work in any sphere of life, there comes with new power the helpful ministry of Jesus. He acts as the commanding general of the life campaign. He reveals the absolute necessity of faithfulness on the part of each individual. He encourages each soldier of the Cross in hours of depression, and in the hour of greatest danger gives him strength to "carry on." With the larger visions of life's meaning before, and the energizing power of God behind, each man and woman may be sure of the eternal reward that comes from doing even the small things in a large way.

Let not thy hands be slack,
Haste to the fray!
Dream not of turning back;
Life is not play!
Gird thou thine armor on,
Fight till the battle's won,
Then shall thy Lord's, "Well done,"
More than repay!

Let not thy hands be slack,
Fear not! Be strong!
Cease not to make attack
On every wrong.
Press on for truth and right—
Hold high the Gospel light,
Expel the dirge of night
With Heaven's song.

—S. E. Burrow.

For Study and Discussion

What is the fundamental difference in character between the slacker and the man eager to serve? Is being afraid in itself cowardly? What makes the difference? The army slacker is punished by imprisonment; is the moral and spiritual slacker punished also? How? Why is there not more compulsion on God's part in his dealings with men?

What is the relative value of property and life? If the government drafts life for war service why not property also? How is taxation a draft on wealth? Would it be reasonable for the government to take all a man's property as it demands the life service of young men by the Selective Service Law? How far are the modern doctrines of socialism adequate for the solution of the problems of capitalism and poverty? Is the Christian program better? Why? What is the difference between Jesus' development of man and the doctrine of the superman? Why is inaction as serious a sin as bad action? What danger is there of being a slacker at home? What are the consequences of taking a quantitative view of life's achievements? What are the best means of getting the right perspective on seemingly unimportant work? Illustrate from the life of Jesus the place of faith in the mastery of life.

IN FAITH

V

LIVING IN FAITH

There is much in the world and in our own lives that we do not understand. The future is absolutely unknown. No man knows how the affairs of the world or of his own life are going to be to-morrow. Some men, it is true, have more sensibility and insight than others regarding the inevitable logic of character and action. This is sometimes called foresight. In spite of the fact that men do not know what their life is to be to-morrow they go ahead in full confidence that, on the whole, life will continue as it was yesterday. From past experience men make certain assumptions about life to-morrow and then go ahead living and acting on the truth of those assumptions. There is no positive proof or assurance that the accepted and habitual assumptions are right.

This impulse and habit of men in living and acting on the assumption that their plans are valid, that their hopes and fears are true, is called *faith*.

It is not primarily a religious faculty. Paul said: The righteous shall live by faith (Rom. 1:17). We walk by faith, not by sight (II Cor. 5:7). So must every one talk and live by faith, whether he be righteous or unrighteous. Faith is a faculty that must be exercised by all.

Every business man builds his entire business on faith. As a rule business is started with large sums of borrowed capital. The man starts with faith in himself, faith that he has the ability to make the business a success and manage well his capital. Then he must have faith in the need of his city or section for the goods he is preparing to handle; he must have faith in the word of travelling salesmen that the goods he buys are as represented; he must employ clerks for whose honesty and ability he trusts the testimonials of other men and his ability to read character; he must have faith in the honesty of his customers, that they will pay their bills when due. The entire enterprise is a venture of faith. The man launching a *new* work is not sure of a single step ahead. It is all a matter of faith.

Every student goes to college as a venture of faith. He must have faith in his own intellectual vigor, in his ability to get along with associates and teachers, in the skill and wisdom of his teach-

ers, in the ability of his father to support him or in his own power to support himself.

All the failures in business, and the number every year is legion, never hinder a man of faith from attempting to carry out his ideas and plans. All the students who fail to succeed in college do not hinder thousands of students of each new generation of high school graduates from trying to get a college education. In the most practical, matter of fact, worldly way of speaking, all men are compelled by their own nature and the nature of the world to "live by faith."

Dr. W. E. Orchard wrote: "That life is worth while, and that the universe is to be trusted, is the minimum of faith on which life can be supported or any inquiry undertaken. This is a faith that we are forced to come to, because without it life cannot be undertaken. It is one of the rules of the game. If you do not accept it you cannot play. This will appear to some a very vague faith. But it is the only way back for thousands. There is enough in it to enable us to make the most of life, to believe in its inherent justice when the whole scheme cannot be grasped. Believe that even in what seems so wrong there lies something right, behind man's imagining there is some reality, beyond all human hopes something that shall more than satisfy. Why should you believe that? Simply

because it is one of the conditions for living this life that cannot be dispensed with."

Jesus based his teaching about religious faith on this instinctive and universal practice of men.

Jesus and Faith He taught that since man is in the habit of using faith in dealing with the daily

practical problems of concrete living, he should use faith likewise in seeking to understand those elements of life that were unknown (Matt. 18:12-14;

7:11, 15-21). He applied the principle of faith to the business of living, which was of far greater concern than that of making a living. By his life

He taught that men should go into this business of living with the assumption that there is a God who made the world; that this God is man's loving Father; that the universe is established on principles of righteousness; that the meaning of life is to be found in self-sacrificing love. He gave a

daily exhibition of the way in which a person lived religious faith. With Jesus, faith is the most im-

portant word in the Gospels. Paul said: Now abideth faith, hope, love, these three; and the greatest of these is love. Jesus laid down the great principles of love to God and love to man, but He did not talk much about it. He did talk constantly about faith.

The Gospels picture Him as being surprised only on two occasions, once at the great lack of faith of the people of his own country. "And He mar-

velled because of their unbelief" (Mark 8:6). The other occasion was at the exhibition of great faith on the part of a Roman centurion. "And when Jesus heard it He marvelled and said, I have not found so great faith, no not in Israel" (Matt. 8:10). Faith was not merely an idea, it was a *power*, a great energy, which could master the ills and temptations of life, and give a grip on the unseen realities of the soul.

The followers of Jesus from that day to this, seeking to bear witness to his philosophy of life, declare that his way is the most satisfactory method of living and explaining life to-day. Men must have some convictions about the eternal problems. Jesus' assumptions seem the best and the most true. It is difficult to maintain and live a Christian faith among so many inexplicable questions and problems, but to try to live without that faith is much more difficult. Men and women who follow Jesus in thought and action and hope live the fullest, happiest, most satisfactory lives.

It is always wise to reckon with the full strength of one's enemies. Jesus and his followers have always had many bitter, skilful and aggressive opponents. The enemies of the Christian faith are very active to-day. There has arisen a new opposition among other religions. The followers of Buddha in In-

Opposi-
tions and
Compro-
mises

dia, of Confucius in China, of Mohammed in Turkey and Africa, are vigorously opposing the Christian advance. They are going so far as to adopt methods and organizations used by the Christian Church in order to make their own work more effective.

The most active enemies of the Cross to-day are the men who place supreme faith in force and materialism and deny the truth or power of faith in love and brotherhood. These men declare that God is a God of force, not of love; that the largest development of life is to be found in self-will and natural self-expression, not in love and self-sacrifice; that the highest good is to be found in domination over others, not in service for others. At this point are to be found the clear, intellectual and spiritual principles which are at the base of all our thinking about the world war. The war is fundamentally a conflict between two radically opposite conceptions of faith. Our enemies place their faith in force and the ideal of selfish power. A professor in a German theological seminary, one who has written standard works of religion, has confessed that his main work was not teaching theology but instructing a group of young men from Finland how to foment a revolution in the interests of the German Empire. The pitiful thing about

all this is that it was but a reflection of a conception of faith in the forces of wrong.

Another serious hindrance to the spread of Christian faith is the compromise of so called Christians with a materialistic faith. Such people profess to follow Jesus but actually live as non-Christians live. They say they have faith in love, humility, sacrifice, but they act a faith in selfishness, arrogance, greed. They seek financial gain, social success, or selfish ease. Such people are practical atheists.

There is not enough difference between the Christian and the man who is not a Christian. It is reasonable to expect every follower of Jesus' way of living to make his loyalty so evident that others may tell by his boldness and power that he "has been with Jesus." In the ordinary social, business and student relationships of life a Christian should be a marked person. His standard and tone of conversation, social ideal and habitual practice ought to be a daily demonstration to all men of a life lived according to Jesus' principles.

The Christian Church from the time of its very early history has felt the need of putting into written form the chief elements of its conception of Jesus' way of life. This expression is known as a creed. A creed is an expression of faith, in words. This form of

Writing
and
Living a
Faith

expression is valuable and helpful as a bond for holding believers together, as a method of definition, and as a means of instruction. Jesus presumably never wrote out any statement of the essentials of his way of living. Many people have wondered at this apparent oversight on his part. They declare that if Jesus had written a creed, then all the controversies and warfare over creeds would have been avoided; and men would know for all time just exactly what they ought to believe. But here, as at all other points, Jesus is wiser than his critics. He knew that the *verbal* expression of faith would inevitably change from age to age, but that the *vital* expression of faith could never change. The essential Christian virtues are ever the same, but theological and philosophical explanations and elaborations change with each upgrowing generation of thoughtful men.

In dealing with the essential principles of life men do not first write, they act. Go back for a moment to the previous illustration of the man embarking on a new business venture. It could easily be imagined that this man might sit down before he did anything else and write out his business creed. He might make a statement something like this: "I, John Doe, about to go into a mercantile business, hereby declare my business faith. I believe in my own ability to make a success of this

new undertaking; I believe this city needs a new store; I believe in the integrity of manufacturers, the truthfulness of salesmen and the honesty of customers." But no one ever heard of a man doing such a thing. What does he do? He rents a building, purchases supplies, employs clerks and *sells* goods, trusting in the honor of all the people involved. He lives his business faith. He acts it out before all men. All men know from his actions what his faith is. Likewise in the realm of our religious faith it is valuable to formulate it into words. It is absolutely necessary that it be expressed in deeds. Jesus never said, "By their creeds ye shall know them," but He did say, "By their fruits ye shall know them."

The disciples of Jesus and the members of the early church *lived* their faith. They believed first of all, in the spiritual presence of their Master in their lives. In that faith they went forth to regenerate the world. The freshness, enthusiasm and power of the Apostolic Church have been the envy and admiration of Christians ever since. The early Christians possessed those qualities, so rare today, because they had a conviction of the supreme importance of *living* as Jesus had taught them to live. They had a realization of the power Jesus gave them to help them live their faith. That same

conviction and that same power men may have to-day, if they wish it.

One of the searching questions Jesus asked was: When the Son of man cometh shall he find faith on the earth? (Luke 18:8.) Jesus wondered, as he looked at the small response to his ministry, what the future of his gospel was to be. He had confidence in its ultimate supremacy because He knew that Peter and James and John and others would go out into the world, empowered by his love, to *live* the life filled with his grace, the love of God and the fellowship of the Holy Spirit. As God looks at the present age, wasted by war, He asks the same question, "Shall I find faith on the earth?" Every faithful believer by his *living* faith is an answer to that question.

For Study and Discussion

Why is faith an indispensable quality of life? What is the difference between faith as a common quality in every day affairs and faith as a religious thing? How far is religious faith instinctive and how far acquired? Why did Jesus express faith in terms of living rather than in written statement? Which is easier?

Is it reasonable to expect people to practice the principles of the Sermon on the Mount? Why

should a Christian maintain a higher grade of conversation, a higher social ideal and practice than one who is not a Christian? Can you distinguish the average person who is a Christian from one who is not? What ought to be the marks of distinction? Does the social life of your community help or hinder the finest kind of Christian living?

Write out in a few sentences the principles you consider most important in the Christian life. What are the greatest opposing forces to-day to such a faith? Why do you think Jesus never wrote a statement of faith? What evidence can you give that, in spite of war, the Christian faith is stronger and more powerful than ever before? What movements in business or political life indicate a deepening faith in Jesus' ways of living?



SACRIFICE

VI

THAT THESE DEAD SHALL NOT HAVE DIED IN VAIN

Human life is declared to be the most valuable and at the same time the cheapest thing in the world. From the standpoint of human **Valuations on Life** feeling life is most valuable. An individual values his life above all other things and self-preservation is one of the few primary instincts of life. "What shall a man give in exchange for his life?" asks Jesus (Matt. 16:26). The implied answer was that a man will give anything to preserve his life. The lives of the members of a man's family are beyond all estimated valuation. Money cannot measure affection. Gold is no measure of friendship. Love often is more valuable than life. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). David mourned over the tragic and untimely death of his wayward son: O my son Absalom,—would God that I had died for thee (II Sam. 18:33). The law likewise places the highest values on life and

the most severe penalties are imposed on crimes against life.

On the other hand, life is apparently held very cheaply in some relationships. In the industrial world a definite monetary standard is set upon the value of a man's life. It is said that in the world of agriculture men take better care of their stock than they do of their children. It is declared to be a fact that in the United States to-day there are more laws for the protection of cattle than for the protection of children. It is encouraging to know that our government has recently established a Bureau of Child Welfare in Washington to make a study of methods of protecting the child life of the nation. The long and bitter fights for legislation against child labor in many of our state legislatures is a revelation of the small value placed on child life as compared with the accumulation of wealth. Some men estimate the value of life according to its length, others according to financial and property acquisitions. It is common to hear it said that Mr. A. is worth a million dollars while Mr. B. is worth nothing. A recent theory is that a man's life is worth a sum equal to the amount of capital required to produce in interest what a man receives in wages or salary. For example, a man earning two thousand dollars a year would be worth forty thousand dollars. All these problems

remind us of the question of Jesus to the Pharisees—men who placed property above life: How much then is a man of more value than a sheep! (Matt. 12:12.)

One of the most powerful influences growing up out of the life and teachings of Jesus was a new valuation given to human life. He taught that each human life is of infinite value in the sight of God. Life is valuable because in some very real though mysterious manner it shares in the Divine nature. Men are “sons of God.” God is the Father of all men—of Gentiles, Greeks, Barbarians, Negroes, Indians. The fatherhood of God implies the brotherhood of man. From the day of Jesus to our own, life has steadily increased in value in human thought. Jesus taught the value of the life of a child, the life of a woman, the life of a slave. Wherever the Gospel is preached childhood is viewed with a new love, womanhood with a new honor, all men with a new sense of respect. In their most glorious days of political and artistic supremacy the Greeks exposed infants to die upon the mountains and caused aged people to be killed. But Jesus revealed to mankind that little children belonged to the Kingdom of Heaven and that a man’s love for his parents of any age could be surpassed only by a devotion to Jesus Himself as Master of life.

**The
Christian
Valuation**

The Christian valuation of life is made in terms of a Christ-like character. The most valuable life is the one that is most Christ-like. The Christian idea is that the highest goodness is expressed in love—love to God and love to man. Jesus summed it all up in his reference to the two great commandments: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind—thou shalt love thy neighbor as thyself (Matt. 22:37-38).

There is in many circles to-day a valuation of life in terms not of character but of genius. Life is worth what it can produce in artistic results. The great thing in life is art, not character. The great man is the one who can produce a remarkable book, picture, statue or musical creation. Moral character is placed in subordination to artistic genius. The evil practices of a man who can produce some unusual work of art are excused and condoned.

Men of our generation need to be called afresh to a consideration of the Christian standards of life's valuation and to the Christian methods of increasing life's values.

A person's first duty is to be "good." The lack of the essential qualities of a Christ-like character makes the contributions of genius worthless in the eternal computations of life. Though a man be

able to write remarkable prose or poetry, though he be able to paint masterpieces of art or write marvellous music, and have not love, it profits him nothing. Though he be a great scholar and "know all mysteries and all knowledge" and have not the love that makes a pure soul it profits him nothing. Out of nearly two thousand years of human experience men have chosen as their ideal of life not a great poet, or painter or musician, or king or emperor, but one who exemplified as no other human being the "goodness of God."

To sacrifice life means to offer it to God as an expression of thanksgiving and gratitude. That
Love and life is worth the most which in the
Sacrifice fullest sense makes a constant effort to give itself to God and to godly purposes. Life is offered to God by seeking to make the life of mankind God-like. This is accomplished by trying to lift men up to God. A life devoted to the service of God and man subordinates and seeks to overcome all base, selfish and commonplace elements. Too often the *elimination* of the elements of lesser valuation is considered to be the great element in sacrifice. Sacrifice is regarded as *giving up*, as self-repression, as denying oneself what one naturally likes best. Sacrifice is not self-repression; it is, on the contrary, the highest self-expression. In the true sense of the word there is no idea of limi-

tation or giving up in the idea of sacrifice. It is rather the highest investment of life for the most valuable returns.

The life of Jesus is the greatest example and highest ideal of the most complete sacrificial life. His daily life was a sacrifice, an offering to God as an expression of love and devotion. His death on the Cross was the natural climax of a life of sacrifice, a part of his life plan. Yet in it all no one can find the least suggestion in Jesus' words that He considered his life a *giving up*; it was rather a giving "*into*." He always spoke of the sacrifice of his life as an investment. He was always more conscious of the returns than of the manner of the investment. He never intimated that He was throwing his life away. He always emphasized what He was living for and what He was dying for. "The bread which I will give is my flesh *for* the life of the world." "I am come *that* they may have life." "For God so loved the world that he gave his only begotten Son, *that* whosoever believeth on him should not perish but have eternal life."

Sacrifice often means pain and persecution and other forms of suffering. Many people look upon these elements as central in sacrifice. They assert that the value of a man's sacrifice is in proportion to his suffering. This is not essential in sacrifice.

Pain and suffering are incidental to sacrifice. In order to accomplish the great investments of life a man is ready to suffer anything it may cost. If pain accompanies sacrifice it is patiently endured as an incidental part of love's highest self-expression. The measure of sacrifice is not the pain but the purpose.

The knowledge of the millions of lives lost as a result of the present world conflict compels a
War and Sacrifice revaluation of the old estimates of the worth of human life and the place of sacrifice. The slaughter of men in warfare; the brutal murder of innocent civilians, women and children; wholesale massacres in some of the smaller nations, make it harder than ever before to believe that each life is of infinite worth in the sight of God. Yet no human hatred, ruthless cruelty or immeasurable suffering can shake the conviction of this truth from the mind of the Christian. It remains for us to try, under the guidance of the spirit of Jesus, to see anew the value of a life invested in the cause of righteousness and lasting peace. We still believe that God values each one of us above "many sparrows" and that "the very hairs of our head are all numbered."

The Christian idea of the sacredness and infinite value of life suffers violence in the presence of the awful loss of life and devastation of war. But the

Christian should never fail to estimate correctly the moral and spiritual accomplishments coming from lives laid down in war. In the teaching of Jesus it is not the loss of life that is important, but how and why it was "lost." If a life was devoted to the ends of righteousness, it was not lost but found. Life is of value not by reason of its length in years but by reason of what it seeks to contribute to the eternal welfare of mankind. A life that goes out at the age of twenty-one, fighting for righteousness, is worth infinitely more than one that exists in selfish ease for three-score years and ten. A young American soldier in France wrote these lines:—

"Better in one ecstatic epic day
To strike a blow for glory and for truth,
With ardent singing heart to toss away
In freedom's holy cause my eager youth,
Than bear, as weary years pass one by one,
The knowledge of a sacred task undone."

A poet wrote long ago—

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end; that end
Beginning, mean, and end to all things:—God."

The common habit of thought is to dwell upon death as a thing in itself. The effort of Jesus was to teach men to regard death only as a part of a life purpose. A life spent in trying to make the world into the Kingdom of God is a rich investment. The time or the manner of the close of the effort is unimportant. Those at home share intimately in the life service of the young men—the sons, brothers, friends who have gone to fight, to suffer and to die in war. Every unselfish effort for their welfare by those at home is an expression of a sacred consecration to the ideals to which the American soldiers are devoting themselves. The spirit in which fathers, mothers and friends send their soldiers away, their attitude during the shifting fortunes of war, and their fortitude and faith in the hours of suffering and death, are even greater evidences of the sacrificial spirit. There is often more sacrifice on the part of those who stay at home than of those who go away to war.

There seems to be no lack of men who, with no thought of personal comfort or safety, are willing **Forgetting Oneself** to serve the cause of righteousness through warfare. The normal young soldier speaks of his work with keen enthusiasm. The drafted men, as a rule, glory in their new opportunities of sacrifice. All are beginning to get the great vision of social responsibility and the

realization of the cost of a just and lasting peace. Many are learning the rich rewards of discipline and hardships. The modern peaceful civilized life has made men too comfortable, selfish and easy going. The war is bringing out their heroic qualities.

William James wrote of the need of a moral equivalent for war. Jesus gave such an equivalent to men, but few have been able to see it. He called men to consecrate themselves wholly and to train themselves for the service of bringing into human life the Kingdom of God. The secret of true sacrifice is self-forgetfulness. "Love seeketh not its own," said Paul. Here, likewise, is the modern interpretation of the words of Jesus: He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. Would not Jesus say to men to-day: He that thinks about himself shall miss the meaning of his life and he that forgets himself for my sake shall discover the meaning of his life?

One of the marvellous ministries of war is that it teaches men how to forget themselves. A chaplain in the British Army told of a young soldier, who, before going into the army, had thought only of himself, his silk socks, the style of his clothes, his money and his revels. Now he is a platoon commander thinking of everybody but himself,

ready at any moment to fling his life away if necessary, to perform any service for his men. This is but one of unnumbered stories of this kind. There are surely enough great opportunities for war service and for relieving the suffering of mankind to lift the most self-centered person out of his selfishness. Should we allow the attacks of an enemy to spur us to greater endeavor than does the call of Jesus to serve a world ever in need of the healing ministry of love?

The greatest incentive to self-forgetful service has been the sacrificing love of Jesus Christ. Paul said: "The love of Christ constraineth us," and again he declares his inspiration to have come from "the Son of God who loved me and gave himself for me." In this day, with its call to great sacrifices, who can measure the value of his life without the measuring rod of the eternal purposes of God for the world? Happy is the man or woman who can invest his or her life in the Kingdom of God.

For Study and Discussion

How did Jesus' valuation of life differ from that of the ancient world? How far is our valuation of life to-day, Christian? Contrast our care of the sick and old with our child labor and poor laws. What responsibility has the individual citizen for

all life? What significance in a democracy has character as the test of the value of a life?

How far are Jesus' teaching and example regarding sacrifice applicable to present day conditions? Do suffering and pain always go with sacrifice? Is there any religious or spiritual value in pain as an end in itself? Was the Puritan attitude toward pain and pleasure the right one? Why? How should Christian heroism differ from the stoicism of the Greeks?

What are the best means for bringing out in every day life the heroic qualities latent in every man and woman? A speaker made an appeal to a company of young people for volunteers for missionary service by picturing the interesting, attractive features of missionary life. Was this the best method? If giving one's life for a righteous and lasting peace is a spiritual service, why should there be "conscientious objectors"? Is a Christian ever justified in speaking of the things he "gives up" in connection with some so-called self-sacrificing service? What is our responsibility for not wasting the results of others' sacrifice? What will it mean to us "that these dead shall not have died in vain"?

INDIGNATION



VII

CHRISTIAN INDIGNATION

One of the most frequent characteristics of God mentioned by the writers of the Old Testament is that of anger. On almost every occasion the sin of the Hebrew people and the wrong-doing of the individual arouses anger in God. Adam sensed it as he hid himself among the trees of the garden. Abraham felt it as he pleaded for the salvation of Sodom. Moses felt it constantly as he tried to lead a rebellious people. The prophet and the psalmist again and again give expression to this feeling in God toward the iniquity of man.

In the New Testament the fatherly love of God is the guiding principle, but the rejection of that love involves a punishment and retribution sent by a God who has no tender feelings toward sin. The writer of the Apocalypse, exalting the power and majesty of Jesus, calls attention to the "wrath of the Lamb." Time was when anger on the part of God was viewed as similar to anger in man. It

was a characteristic that expressed itself in taking vengeance on evil doers. A deeper insight into this subject has led thoughtful and sympathetic students to believe rather that God's anger is but a manifestation of this love, an effort to make men see the awful condemnation He has placed upon sin, and his desire to save men both from sin and its consequences.

Love that is truly complete is characterized by severity as well as gentleness. An indulgent parent is a serious handicap to any child. The love that only condones, shields and excuses wrong-doing in a child is a false love. It displays a serious weakness in the character of the parent. Paul gave expression to a more adequate understanding of the nature of God when he wrote: Behold the goodness and the severity of God; toward them that fall, severity; but toward thee God's goodness, if thou continue in his goodness; otherwise thou also shalt be cut off (Rom. 11:22). It seems reasonably clear, therefore, that there is in God a quality of intense indignation against evil, which is one of the expressions of his love for man, however contradictory these qualities may appear to be. There is a limit to the forbearance of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21). Man must not forget that persistent and

unrepentant sin receives the most severe condemnation from a just and loving God.

The general conception of the character of Jesus has been very inadequate. The qualities of gentleness and submissiveness have been over-emphasized. A careful study of the Gospels clearly reveals the other side in his nature. He had an intense feeling against sin in all its forms. He had a fearless courage in expressing his feelings. At times He gives expression to the spirit of deepest indignation.

The Indignation of Jesus a. He displayed his indignation with the men who were without sympathy for the unfortunate: "And he entered again into the synagogue. And there was a man there which had his hand withered. And they (the Pharisees) watched him, whether he would heal him on the Sabbath day, that they might accuse him. And he saith unto the man that had his hand withered, Stand forth. And he saith unto them, Is it lawful on the Sabbath day to do good or to do harm? To save life or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched it forth, and his hand was restored" (Mark 3: 1-5).

b. He was indignant against men who used religion as a cloak for sin: "Beware of the scribes which desire to walk in long robes, and love salutations in the market places, and chief seats in the synagogues, and chief seats at feasts, which devour widows' houses and for a pretense make long prayers: these shall receive greater condemnation" (Luke 20:45-47).

c. He was indignant toward the rich who were unmindful of the poor. He followed the striking story of Dives and Lazarus with the intense application: "It is impossible but that occasions for stumbling should come; but woe unto him through whom they come. It were well for him if a millstone were hanged about his neck and he were thrown into the sea" (Luke 17:1-3).

d. He was indignant with men who were grafters. That indignation he expressed by quick and vigorous action: "And he made a scourge of cords, and cast all out of the temple, both sheep and oxen, and he poured out the changers' money, and overthrew their tables, and to them that sold doves he said, Take these things hence; make not my Father's house a house of merchandise" (John 2:13-16).

These illustrations of his capacity for indignation only add to the greatness of his character. There is underneath it all the deep desire to lift

men out of their sinful condition. He realized that this could never be done without giving expression to his abhorrence of sin and without a picture of its terrible results. At the same time there is no indication of any spirit of hate or revenge. Intense as his feeling is, he keeps it always on the high plane of God's love and fatherly interest in men. George H. Morrison wrote: "We have heard much of the geniality of Jesus, and of the depth and range of his compassions; nor can we ever exaggerate, in warmest language, the genial and generous aspect of his character. But it is well that the listening ear should be attuned to catch the sterner music of that life, lest, missing it, we miss the fine severity which goes to the perfecting of moral beauty."

True indignation arises from a clear distinction between right and wrong. This is at the basis of the Old Testament idea of the anger of God and the New Testament conception of the indignation of Jesus. If sin and evil can be seen in the right light and understood in their true relations, they will always arouse a righteous antagonism in the hearts of good men. There is evident among many people to-day a serious inability to make these clear distinctions. There are those who consider it a virtue to take an easy-going attitude toward sin and to be apologetic to-

Sources of
a True In-
dignation

ward evil. They declare, "There is so much bad in the best of us and so much good in the worst of us, that it does not behoove any of us to criticize the rest of us." There is a crying need to-day of a new sensitiveness to evil that will arouse men's vigorous antagonism against it. Dr. W. E. Orchard wrote: "It is said that the moral fiber of an age can be tested by its readiness to take fire at injustice, cruelty, or evil. Observers of our own times sometimes doubt whether this characteristic is just so strong among us as a healthy condition would demand. Awful as this manifestation sometimes is, there is hope for the future only if there is a capacity in man for righteous indignation that no tyrant or cynic shall dare to awake. Without that we should be sold into slavery in a decade. Indeed, men draw hope from the fact that all over the world nations and classes long subservient under misrule and injustice are beginning to demand that these things shall end."

It may be a part of the discipline of these horrors of war that men are helped to see right and wrong more clearly and to have their feelings correspondingly aroused. A mother whose son was drafted into the army was bitterly rebellious against the war, the army and the government. At length there came to her attention the terrible stories of the enemy atrocities. Then she said, "I am glad

to give my son for the purpose of making such horrors impossible in the future." Once her indignation was aroused her whole mental attitude was changed.

Many of our great men who have done some of the most significant things for the uplift of mankind have, at some one time, been stirred into feelings of great indignation by the harsh and evil conditions around them. Indignation was one of the springs of their action. Moses was aroused by the sight of the cruel oppression of his race by the Egyptians. When Martin Luther went to Rome he was shocked by the worldliness and corruption of the church. That impression was one of the influences that impelled him in his struggle for a free church. The young Abraham Lincoln, seeing the cruelty of slavery and burning with indignation, said, "If ever I get a chance to hit that thing, I will hit it hard." That feeling never left him, and enabled him when the time came to hit it hard. John Bright was aroused from his own deep sorrow following the death of his young wife, by the sight of women and children of England starving because of the iniquitous corn laws. John Howard began the revolution in the prison systems of the civilized world when aroused by the sight and knowledge of the shocking prison conditions of his day. Phillips Brooks said, "The stream of simple

indignation against evil and of love for righteousness, when it is absolutely fresh and pure, is the most strong and persistent power in the world." Truly before action goes indignation.

In many respects we are treading on dangerous ground in the discussions of this problem. There are certain points of special danger at which a warning is necessary. Care must be taken to be certain that indignation is not *personal*. Most people are aroused to feelings of indignation only by personal attacks, slights or fancied injuries. Many people mistake temper for indignation. "Hot temper," writes Dr. Jowett, "is a firing of loose powder upon a shovel, it is just a flare, an annoyance, and a danger. But hot indignation is powder concentrated in the muzzle of a gun and intelligently directed to the overthrow of some stronghold of iniquity. Hot temper is the fire of the devil. Hot indignation is the fire of God."

Personal anger and indignation find expression in a spirit of hatred and revenge. True indignation at evil may be felt and applied without any feelings of revengeful hatred. That is the reason why Lincoln after the Civil War refused to consider any of the plans for revenge and retribution on the South urged by many men in the North who hated the South. He said, "Let down the bars,

scare them off." That is the reason why the United States can go into this war without singing any Hymn of Hate. That is the reason why Edith Cavell could face the German firing squad and calmly say, "I realize that patriotism is not enough. I must have no hatred or bitterness toward any one."

In spite of the fact that we are at war with Germany, President Wilson could say as an expression not only of his own convictions, but also of the feelings of the American people, "It will be all the easier for us to conduct ourselves as belligerents in a high spirit of right and fairness because we act without animus, not in enmity toward a people or with the desire to bring any injury or disadvantage upon them."

Another danger against which we need to be on guard is lest our indignation be used only at long range. It is easy to be indignant at evils of a world war, at the sins of our enemies, and to be utterly indifferent to the wrongs of our own country, city or social circles. It is very easy to be indignant at the sins of other people and unconscious of our own. Nathan the Prophet brought this solemn truth home to David in the parable of the one ewe lamb. David was very indignant at the story of the rich man, who robbed a poor man of his one lamb but had no feelings of self-condemnation for stealing another

man's wife (II Samuel 12:1-7). Jesus also warned against this danger in the parable of the unmerciful servant in which the servant forgiven by the man higher up is brutally indignant at the man lower down (Matt. 18:23-30). Jesus again gave a warning in the passage: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast the mote out of thine eye; and lo, the beam is in thine own eye?" (Matt. 7:3-4).

There is need also of guarding lest our indignation become weakened and destroyed by opposition, hardship or apparent defeat. Life, viewed as a whole, is a battle between the forces of good and evil. Whosoever fights for righteousness is sure to be brought into painful opposition to people who are interested in unrighteousness. Friendship may have to be sacrificed. Defeat may sometimes be the result of the most noble and faithful efforts. Jesus' indignation against evil which separated men from God, his Father, brought Him to the cross. He did not promise any of his followers an easy time. He declared, "A servant is not greater than his lord. If they persecuted me, they will also persecute you." Christian indignation necessitates a Christian endurance. It is at this point that the indignation of many fails to be effective. There are

too few who are willing to suffer any hardship resulting from an open conflict with evil or opposition to popular but unworthy ideas. The effort of the average person is to be diplomatic, tactful; to get along quietly and peaceably rather than to say or do anything that would cause trouble or arouse opposition. True indignation never makes moral compromises for the sake of comfort or popularity. The intensity of our indignation is one of the measures of our Christian love.

For Study and Discussion

How does the quality of indignation in the character of Jesus harmonize with his gentleness, love, and forgiving spirit? What things was He indignant at? Does this matter? Why? Can this spirit be reconciled with his precept to "love your enemies and pray for them that persecute you"? Why does the personal element in indignation weaken it?

Can you see the distinction between a righteous war and an unrighteous peace? Think of examples of men and women to-day who, moved by a great indignation, are changing evil conditions in political and social life in America. How true is it that large natures always have large capacities for indignation?

Paul said, Be ye angry and sin not. How is this to be practically carried out in every-day life? Try to analyze your own attitude to sin and evil. Is it easy-going, sentimental, excusing, or is it a clear-cut, vigorous spirit of opposition? How far is your relation to vital moral problems determined by a desire to be popular, to avoid trouble, and to get along as best you can? What is our responsibility to make our righteous indignation effective against unrighteousness in the world to-day? At what point should gentleness, tact and diplomacy be abandoned for sterner measures? When should moral compromise end?

THE WORD



VIII

THE WORD AND THE SWORD

The writer of The Epistle to the Hebrews, in one of his most impressive passages declared: "The Word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). The force and significance of those words are better understood when the circumstances of the first readers are known. The author was probably writing to a small band of Christians in the imperial city of Rome, the center of an empire won and governed by the sword. The sword was the all powerful, ever present force in society. The soldier was the most important and most desirable citizen. The power of the sword had made the empire, destroyed the enemies of the state, reduced powerful peoples to slavery, and assured the everlasting security of the government.

In the presence of this mighty force, the small

band of Christian disciples seemed powerless. They had seen the keen edge of the sword laid upon the necks of their faithful fellow believers and the point driven into their breasts. The Christians had been persecuted and martyred by an unfriendly, military imperialism. In the face of such peril and persecution and death there were some members of the early church in Rome who had lost their faith and had gone back to paganism. Many others were struggling against the mighty temptation to surrender in the contest that was so unequal and that promised them nothing but defeat. To these wavering, discouraged and tempted men and women in the imperial city, the writer of this letter holds forth a helping hand.

He makes some startling assertions. He declares that things are not what they seem to be. The most powerful weapon was not the sword of the soldier but the word of God. What did he mean by the "Word of God"? Primarily, he meant the truth as it had been revealed to thoughtful and reverent men. Much of that "Word" was contained in the scripture. The Old Testament was regarded by the members of the early church as an authoritative source for divine will. To the followers of Jesus, his own words had come to have a new and indisputable authority. These words had not superseded the authority of the law and the prophets. They

were supplementary to that source of wisdom. Jesus came "not to destroy but to fulfil." Jesus had declared that He was the Truth; that his words were truth.

In addition to these sources of the "Word" there was the continued influence of Jesus through the Holy Spirit which "should lead them into all truth." The early Christians also had a conviction that the divine word of truth was still further revealed through the individual experience of the holy men of the age. The man whose life was an example of Christ-like living was a revelation of the power of the "Word." Paul declared to his friends in Corinth: Ye are our epistle known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God (II Cor. 3 :2-3). In general then the "Word" was the recognized plan and purpose of love and redemption for the world, a plan revealed through many agencies, a plan to be carried out under God's direction through the willing cooperation of men and women on the earth.

The word of God was a truth, conviction, hope, an individual experience of the presence and helping power of the eternal God in human life.

This mighty conviction of the significance of life became a powerful weapon in the hands of the

members of the early church and it has been such in the hands of the followers of Christ ever since.

The The Word of God is a weapon for per-
Weapon of sonal defense against sin. Like the
Defense sword it is a weapon for hand-to-hand
fighting. The hardest fighting is at close range. In
modern warfare the long range artillery fire is a
very important feature, but it does not win battles.
The decisive movements are made by infantry going
over the top. The hard fighting is with the bayonet,
hand-to-hand. For members of the Christian
church at Rome the most dangerous enemies of the
faith were not militarism or paganism but the foes
of the spirit. In any age the seductive power of
indulgence, the intrigues of envy, the suffocating
gases of fear are more perilous than the onslaughts
of the sword. The sword attacks the body; sin at-
tacks the soul. The Word of God is the keen-
edged weapon with which to vanquish these wily
and powerful enemies. Jesus in his hour of tempta-
tion grasped and wielded with masterful skill the
Word of God. Each assault of temptation was
met with a truth, an individual experience of the
Living God. "It is written—man shall not live by
bread alone but by every word that proceedeth out
of the mouth of God." "Thou shalt worship the
Lord thy God, and him only shalt thou serve."
On many other occasions Jesus revealed a most

familiar knowledge of the Hebrew scriptures, wherein were related the experiences of men who knew God. That knowledge was to him a constant weapon of defense. John Bunyan in "Pilgrim's Progress" gives the picture of Christian overcoming his terrifying enemy Apollyon with the sword of the Word of God. "In all these things we are more than conquerors through him that loved us." When Martin Luther was climbing on his knees the holy stairs in Rome, struggling with enemies of the spirit within and without, there came to his aid the words of scripture. "The just shall live by faith." With that conviction as a weapon he went home to cut the Bible from the chains attaching it to the pillars in the monasteries and placed its words on the tongue and in the heart of every common man. Abraham Lincoln knew how to use the Word of God. Roosevelt said of Lincoln, "He was a man of one book—the Bible." The climax of the Second Inaugural ends with a thrust of the sword of the Word: "Yet, if God wills that the war continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn by the sword, as was said three thousand years ago, still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

There is a surgery of conscience in which the Word is the cutting instrument, piercing even to the dividing of soul and spirit, and quick to discern the thoughts and intents of the heart. No man knows the power of truth if it does not cause him pain. If the Word of God does not reveal to a man his own sins, mistakes and follies in such a way as to make the heart ache and the spirit groan with confession and repentance there is something wrong with the moral nervous system.

The Surgery of Truth

A young medical missionary in Africa suddenly struck his foot against the sharp end of a chair. The blow that should have hurt severely was not felt and he knew instantly that something was wrong. Sitting down on the floor he probed the spot with a surgical needle and found that a considerable surface of his flesh was without sensibility. The course of a deadly African paralysis had begun in his body! In a similar fashion insensibility to the Word of God is the evidence of moral and spiritual paralysis. A vigorous opposition often arises against any truth which cuts into the moral nature and reveals therein the malignant evils.

Some people resent the application of truth through the preaching of the pulpit, when it hits personal sins. A sermon is considered by too many

people to be a source of pleasant stimulating instruction, a means of helping the hearer to "feel better." On the contrary sermons ought more often to partake of the nature of a surgical operation. People ought to go away from church occasionally with a new and painful consciousness of their moral and spiritual sickness and a feeling that a severe yet healing service has been rendered to them.

Life's desperate soul maladies can be cured only by the surgery of truth. Happy is the man who is willing to suffer pain, yea, more, who chooses it because it means the ultimate restoration of life to normal power. The *Word* carries, with all its pain-giving qualities, a certain cure for the maladies of the soul. After the evil has been cut out the Word restores again what the Psalmist called "the joy of thy free spirit." Through its ministry, "saving health" is given.

The Word was the most powerful weapon of offense against a hostile world. Jesus did not in-

**The
Weapon of
Offense** struct his disciples simply with the tactics of a defensive warfare with evil.

He taught them how to conduct the offensive. He went Himself travelling about the regions of Palestine carrying the word of truth. He sent out the seventy disciples to do the same. His final commission to his own disciples and to those of all ages was, "Go ye into all the world and

preach the gospel to every creature." What the world needed was a change of mind. Jesus expected his disciples to do this through the witness of their lives and preaching. A world gone wrong through false and imperfect knowledge of truth could be made right only by a presentation of the truth that could be understood and practiced. Most people talk so habitually and so easily that they fail to realize the power of speech. Few realize how impressionable and how easily influenced by speech the average person is. Jesus realized these facts in human nature and he sent his disciples out to talk their way around the world! The most powerful weapon of offense in his warfare against evil was the Word of God. Peter went talking about Jerusalem, Paul went talking to Athens, Corinth, Ephesus and Rome. Christian missionaries in every age have gone first into the adjacent countries, and finally to every corner of the globe, armed only with the weapon of the Word. In Jesus' thought the Word was not only the weapon of the truth, it was the only abiding fact of life. "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35).

There is a striking similarity between the Christians in Rome in the first century and the Christians in America to-day. In a time and place where the sword seemed to be all powerful, men were asked to

The Word and the Sword
To-day

believe that the most powerful weapon was the Word of God. In our day there is painfully evident a new revival of the power of the sword. The sway of the sword in this generation causes the militant imperialism of Rome to seem insignificant. Where would the Roman legions of the Emperor Domitian stand in comparison with the forty millions under arms in the world to-day? There are people who in view of the present revival of militarism declare that for once the sword is more powerful than the Word. They ask, has not the Word failed to stop the havoc wrought by the sword? Have not the peace missions failed? Let us see.

The sword to-day has multiplied itself into a multitude of destructive agencies of awful power. There is the colossal machinery of war organization; there are machine guns, submarines, aeroplanes; there are great industrial enterprises entirely commanded by the power of the sword; there are guns of magic size and carrying power which make the marvellous fables of old seem stories of simple reality!

In the face of all these indisputable facts, the Christian still has the faith to believe that even now the Word is more powerful than the sword! He believes that the truth is mightier than armies, empires, battlefields, liquid fire, poison gas and

long range cannon. Earth may pass away with its empires, its ambitions, its chemical discoveries, but Christ's word shall never pass away!

There are many movements that make this conviction more than a faith. In Russia to-day the word is mightier than the sword. There is no escaping the fact that socialistic propaganda in Russia robbed the sword of its power. What are intelligent people to-day watching and studying with greatest care? It is the minds of the peoples of the warring nations. The greatest study to-day is not military tactics but human psychology! Even in Germany the word of truth is more feared than the onslaughts of the sword. Two British airmen flew over a certain section of Germany and dropped literature about the true principles underlying the war and some of the facts of the military situation. These airmen dropped not bombs of explosives, but bombs of truth. In the fortunes of war these two British aviators were captured. Under the ordinary military procedure they would have been interned in a prison camp. But these men were tried by court martial and sentenced to ten years of solitary confinement in prison. Why this severe punishment? Were their bombs especially dangerous to the German soldier or civilian? Not at all. But the truths which their bombs released were dangerous to the

**In Russia
and
Germany**

reigning dynasty, dangerous to imperialism and autocracy! Truth in the mind is more effective than a bullet in the brain.

The Word is more powerful than the sword because in every case the sword is the tool of the idea.

The Agent of an Idea It may be the weapon of a wrong or an evil idea; of lust, of greed, selfishness, autocratic power, ambition for world dominion. The sword must become, sometimes, the weapon in the hands of men driven by right ideas, by love of humanity, human freedom, world brotherhood. The sword does not settle the problems that drive men to war, but it does prepare the way so that in the end the power of truth may have a reasonable opportunity to grow into a place of supremacy. The Revolutionary War did not settle the problem of freedom; but it did give the idea of freedom a new opportunity to vindicate itself. The Civil War did not establish human brotherhood, but it has given to the black man and the white a free field for working out the ideals of brotherhood. There are few who believe that as a result of the war any world wide democracy will be immediately established, but men do believe that the way will be prepared by the sword so that the Word of truth regarding right principles of human government may be realized more and more on the earth.

The Word is more powerful than the sword be-

cause it is by truth and by ideals that the world will be and must be governed after the war. War is

After not the normal state of life among men.
the War Unless the rule of truth and ideals can be established there is nothing to look forward to but perpetual warfare and the ultimate extinction of the human race. It is in the realization of this fact that we turn with new faith to the Word of truth as revealed to us by Jesus Christ. Men have discovered nothing in all human history that so surely and completely offers a solution for the problems of world wide, international relationships as Jesus' principle of good will. Heaven and earth may pass away but this truth will not pass away.

Mr. J. S. MacDonald, editor of the *Toronto Globe*, said recently to a college audience: "My most earnest pleading is for the preparedness of all our peoples in the things of the mind. The army? Yes. The navy? Yes. Fill up the ranks of the khaki and the blue. But when our bullets and our bayonets have done their fullest part, there will still be a call for leadership in schools and churches and parliaments of the world. The desolated war nations will call, as never before, for policies and programs that make for truth in our diplomacy and for integrity in our politics. From you and from class rooms like yours must go out that leadership of social good will and that law of international

service, in which alone is the hope of Europe's redemption, and through which alone can come enduring peace for the world."

We believe in the ultimate supremacy of the *Word* because behind it is the wisdom and eternal purpose of God. Behind the sword is only the frail mind and fleshy arm of man. The sword alone does not insure final triumph for the *Word*, but the *Word* does promise final victory over the sword. The sword does not make truth strong so much as truth makes the sword strong. Our faith to-day must in the last analysis be not in our limitless material resources nor in our potential skill in warfare, but in a power "living and active," mightier than all these elements:

"The arm of flesh will fail you,
Ye dare not trust your own."

Our faith is in God who works in and through the ambitions of empires and the tides of battle and in the end "causes the wrath of man to praise him."

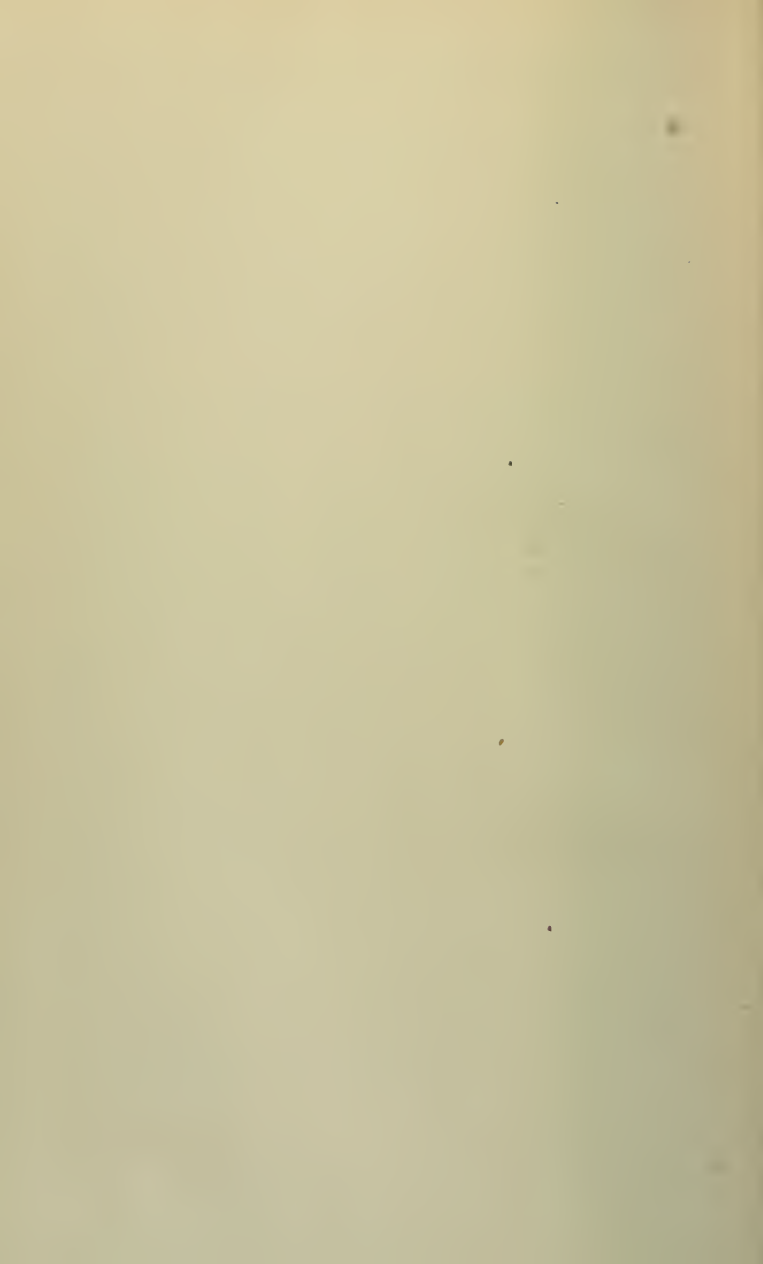
A small band of Christians in the days of Rome's mighty imperialism had faith that the *Word* was mightier than the sword. That fact, handed down from age to age, has witnessed the rusting of the Roman's sword and the complete decay of that imperial glory, but the *Word* has gone on conquering

and is to conquer. Little by little it is building the Kingdom of God in the lives of men. It remains for the millions of Christians in the world to-day to view the new onslaughts of the sword in the same triumphant faith and to make every effort to speed the Word on its healing and saving mission in the world.

For Study and Discussion

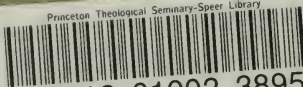
What is truth? Why the wide differences in man's understanding of the truth? Why should the scriptures have been called through long years "The Word of God"? Why did John call Jesus "the Word"? Compare the two expressions of man's experience of the living God. Recall instances during the war when men have proved that they were more afraid of ideas than of guns. Why should ideas be more dangerous than a sword?

Why is the average Christian not more effective as a propagandist of "the Word"? What is the place of Christian propaganda in establishing a new social order? How shall the church bring its influence to bear on the problems of international diplomacy and the terms of peace? What is the bearing of the program of missionary agencies on this question? Are we going forward to-day with as triumphant a conviction of the power of the Word as did the early Christians?





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